

BIBLE SOCIETY RECORD



HELEN BARRETT MONTGOMERY, Author of *The Bible and Missions*.

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Our New Agency Secretary

Dr. J. Oscar Boyd Accepts Secretaryship in the Levant

IT is with great satisfaction that we announce the election of the Rev. J. Oscar Boyd, D.D., pastor of the Church of the Redeemer of Paterson, N. J., as Agency Secretary for the Arabic-speaking portion of the Levant, as the successor of the late Dr. Hoskins. We feel that the delay in filling this important office has been fully justified by the securing of Dr. Boyd as Secretary.

In view of the issues for Christianity involved in its contact with Mohammedanism, it is essential that the Secretary of this Agency should be a man thoroughly familiar with the history, literature, languages and spirit of the countries served. This equipment Dr. Boyd possesses in a remarkable degree.

Dr. Boyd was connected with the teaching staff of Princeton Theological Seminary for fifteen years: first, as instructor in Old Testament literature for seven years; and then, as assistant professor for eight years. During all these years Dr. Boyd exhibited his qualifications for scholarly work. For six years he shared the editorial responsibility of the *Princeton Theological Review*. Dr. Boyd has a working use of several oriental and occidental languages in addition to the complete command of French and German, and Hebrew, Arabic and Ethiopic. His article on "Sin and Grace in the Biblical Narratives Rehearsed in the Koran" was republished in Cairo as a suitable message to the Mohammedan world.

Dr. Boyd's literary style, whether in scientific articles or sermons, is unaffected, and is marked by accuracy of statement, ease

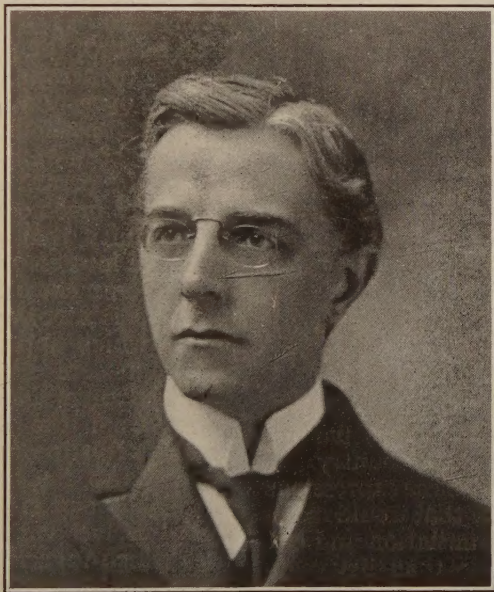
of expression and literary charm. While a professor at Princeton his ministrations in the pulpit were welcomed by the churches, and led to several unsought calls to the pastorate. Finally, after these years of distinguished service, he felt himself constrained to accept the call to the church in Paterson, from which he now comes to the Bible Society's service.

Dr. Boyd was born in Rahway, N. J., the son of Dr. Oscar E. Boyd, for many years recording secretary of the Board of Home Missions of the Presbyterian Church, U. S. A. His mother was the daughter of a New Hampshire clergyman, and a direct descendant of John Alden and Priscilla Mullins, of Mayflower fame, and a cousin of the Presidents Adams, father and son.

His education was in the public schools of New York, New York University (B.A. and M.A.), Princeton Theological Seminary (B.D.), Princeton University (Ph.D.). He was made a Doctor of Divinity by New York University in 1915. During the

World War he was appointed Overseas Secretary of the Y. M. C. A. He rendered conspicuous service in this capacity. He was lecturer to British and Anzac troops of Allenby's army, and lectured in the Cairo District, the Suez Canal Zone, Jerusalem, Haifa, Tiberias, Damascus, Beyrout, Aleppo, Aintab, Marash, Carchemish, Adana, and Mersina.

We welcome Dr. Boyd to this great work, which will give him large opportunity for the exercise of the splendid gifts of which he is proving himself a good steward.



REV. J. OSCAR BOYD, D.D.

How Can One Wisely Give More than He Can Afford?

This is the second of a series of articles by General Secretary Frank H. Mann, dealing with different phases of Annuity Bonds. The next article will be entitled: "How May One's Gift Be an Investment with Income Return?"

IN the great volume of letters which it has been my privilege to read during the two and a half years of my connection with the American Bible Society, one thought has been expressed over and over again, like an earnest and solemn refrain. It has been repeated from every quarter of our country and by every class of people. It has been written on engraved stationery, and on assorted scraps of paper. It has been dictated to skilled stenographers, and laboriously spelled out by the trembling hand of the aged. It has been the common expression of earnest hearts deeply concerned with the programme of Bible supply to the peoples of the world in their many languages and dialects. The words vary slightly, but the thought is invariably the same. Here are a few samples:

Enclosed you will find one dollar. I would like very much to give more.

Would like very much if we were able to send you a check for a good amount. . . Am sending you \$2. I will be 70 years old August 13th next and have very little of this world's goods or would be glad to send you \$25.

So we are glad to enclose a draft for \$5 and wish it were much more, for the work of your Society is very dear to our hearts.

Enclosed please find post-office money order for one dollar for renewal of my gift for 1921. I only wish I were able to send thousands of dollars instead of one.

There is great encouragement in these cordial expressions of good will on the part of Christian people in all parts of our country. It was with a view to converting these expressions of good will into real currency that would make possible the work of Bible translation and circulation, that the Society, more than fifty years ago, adopted the annuity system of gifts.

The annuity plan is an effort to help those who wish to help the Society. It makes it possible for persons of limited means to give generously without risk or hardship. It not infrequently results in a larger income to the donor during his lifetime.

A leaf out of experience will better illustrate how it works.

A lady of modest means in an Eastern town, has been in the habit of giving, through a considerable period of years, \$10 a year, occasionally \$15. About a year and a half ago, her attention was called to the annuity plan of giving, and about a year ago she gave \$500 at one time. She never realized, until this was explained to her, how it was possible for her to give such a large amount during her lifetime without depleting her resources.

A gentleman had made annual gifts to the Society, usually about \$10 a year. Recently he sold property, and by a study of the annuity plan, discovered that he could give \$2,000 out of the amount realized from this sale, to the Bible cause, which he loved—which brought him in a generous income and did not involve any loss during his lifetime. He had not realized that he could give so magnificently, until the annuity plan was brought to his attention.

A gentleman in an Eastern city had a record of gifts of \$5 each year for a period of four years. He thought it was the best he could do. When the annuity programme was explained to him, after a considerable period of correspondence, he made an investment of over \$5,000 in the Society's work. It would have been entirely impossible for him to have given this money outright, but the annuity plan made it possible, because it involved no loss during his lifetime; and, as a matter of fact, in this case he made a better investment on this basis than he could have on any other.

In a word, the plan is this: The Society is willing to accept any amount of money of \$100 or over, and pay to the donor during his lifetime a specified amount each year (usually payable semi-annually) depending upon the age of the person making the gift. There is no loss of income to the donor, and, usually, the annuity that the Society pays is larger than the interest paid by savings banks or by the government on Liberty bonds.

There is a convenience about our annuity bonds which appeals to many people. The payments are made automatically at the specified time, without the necessity of a request from the annuitant. There are no coupons to clip and no inconvenient visits to be made to the bank or safe deposit vault. Once the bond is issued, payments take care of themselves with a regularity and promptness which invariably please our friends.

There is the assurance of security; for there is no possibility of theft or fraud being perpetrated. There is no bankbook to lose, and, even if the bond were lost, burned or stolen, it would mean no loss to the annuitant. The fact of your gift and of our agreement with you is registered on our books, and the amount is paid to you and to no one else, irrespective of possession of the bond.

All burden and care of property in old age are removed. There is no bother about renewal of mortgages, no dangers of foreclosure. There is no worry over depreciation in value, for income is fixed. The temptation to spend or invest money unwisely is removed.

Here is a method by which one can give more than he dreamed possible.

A Great Book on a Great Subject

One of the most popular mission study books of the lengthening series of excellent books issued by the Central Committee on the United Study of Foreign Missions, is the one used this year by the mission study classes, on a topic which is of deep interest to every Bible lover—the Bible and Missions. The American Bible Society was privileged to co-operate with the author of this book in putting at her disposal the literature of the Society and all those facilities of the Bible House which might aid in her research and her preparation of copy.

"THE Bible and Missions," by Helen Barrett Montgomery, published by the Central Committee on the United Study of Foreign Missions, is so vital a contribution to the literature of "Evangelization and the Book" that we almost wish it were a custom of ours to give changing monthly names to the RECORD cycle; in which case we would most certainly call this our "Bible and Missions Number." It is a great pleasure to be able to print a photograph of the author for our cover. Mrs. Montgomery, who, officially, is president of the Woman's American Baptist Foreign Mission Society, is undoubtedly the best informed authority on missions among the women of the world; and she is not only the best informed, but the best known, of missionary lecturers. Her four United Study textbooks are joys to the scholar, and this latest product of her pen is one that has laid the Christian world under a new obligation.

"The Bible and Missions" is by no means just an outline. The Christian student in Mrs. Montgomery has led her to take great pains in underscoring important points, while the artist in her has accomplished this without overloading. From the point of view that the entire structure and essence of the Old and New Testaments are penetrated by a missionary message, the topics, style, psychology, and doctrine in the Bible are systematically analyzed. Then follows a fascinating narrative of early translators, of first versions, and of the great missionary era of the nineteenth century. It brings the thrill of the Bible home to us to read such details as that it penetrated Korea ahead of the missionary, because it was easier to smuggle a Bible than a missionary into a country where signposts along the road said, "If you meet a foreigner, kill him." It is electrifying to read of a Bible translator to one of the islands of the New Hebrides, that on his death the islanders erected a bronze tablet to him, with the inscription, "When he landed in 1848, there were no Christians here; when he left in 1872, there were no heathen." While the tale of the persecutions of the newly converted Christians of Madagascar, by their Queen Ranavalona, almost ranks, for interest, pathos and courage, with the never-to-be-forgotten story of the Netherlands under the Duke of Alva.

Following the more general account of Bible translation, there is a narrative of the Bible Societies and their ministry that, for exactness of detail and enthusiasm of spirit, might well have been written by some literary light of one of the Societies themselves; and which would be calculated to persuade the most indifferent of the fundamental nature of their work. And, finally, there is a masterly exposition of the Bible's influence on civilization that is convincing in its luminous detail.

Mrs. Montgomery's time is too fully taken up by her own specialty of missions to allow of a diversion to other types of writing; and probably she would not, if she could. But we believe that, purely and simply as an historian, she would make a great name for herself. She has the faculty of making her history *live*. The phrase that, with mighty Assyria to the north and rich Egypt to the south, "Judah was Assyria's Belgium," brings Judah from its dust to strike a vital chord in modern hearts. The diligence for research and capacity for painstaking care, that are gifts of the historian, are also abundantly evident throughout the book. There is no need of the carefully sifted reading list at the conclusion to convince us of Mrs. Montgomery's qualities in this direction. We are grateful for the student spirit which has brought out many a quaint and charming anecdote of the Bible. The book teems with these, and it is with difficulty that we refrain from quoting one to a dozen.

In many instances, in Mrs. Montgomery's writing, we come across what is a literary *rara avis*—an original and refreshing point of view. Here is breadth of interpretation in her view of the Jewish tragedy in not fulfilling their Messianic promise: "Let us not be too hard upon the Jews. Theirs is not the only instance of a nation richly dowered for service that failed God. . . . The Greek, more richly gifted than any other race to spread the light of art and culture among the nations, looked with haughty scorn upon all outside 'barbarians,' dimmed the light of his radiant soul by unworthy pleasures, and his candlestick, too, was removed. The Roman, magnificently equipped to organize the world in one great system of law and justice, fell to worshipping brute force and cruelty, and his light

also failed." The book is a warning that we must not fall into these errors; that we are not the owners of the gospel light, but its trustees, to pass it on.

At times, when her subject allows it, Mrs. Montgomery displays a certain Barrie-like quality in light and whimsical touch, as when she writes that "on his second missionary tour Jesus takes the members of his missionary training school with him, and with them also go the members of the first woman's missionary society." Her capacity for the fine, penetrating phrase—in fact, she is in this endowed with the poetical instinct—gives us, in this book, such beautiful turns of expression as these—for the colporteur—"Bible vagabonds," "Christ's wanderers," "They are the John the Baptists, who prepare in the desert a highway for the missionaries"; and the brief sentence which is a history in itself, "It was a Chinese colporteur, who sold himself as a slave so that, in the hold of a coolie ship, he might tell his countrymen of Jesus."

Readers of the RECORD would find particular interest in Chapter IV, with its graphic account of the national Bible Societies. Their rise, organization, common principles and policies, their ministry and the fruits of their work, together with plenty of what reporters know as "human interest stuff," furnish an enthralling narrative. This Society, as being our national body, has, of course, the lion's share; even in the brief foreword of less than a page, it is twice mentioned. Of the sixteen full-page illustrations, eight are from the store of the Society; and there are over a dozen important references to our work aside from the chapter that is devoted exclusively to the history of the Bible Societies, and of which we are happy to quote a portion:

"The first President of the Society was Boudinot; and Hon. John Jay, the first Chief Justice of the United States, became first Vice-President and later the second President of the Society. From that day to the present a long line of distinguished Americans have backed the Society with their influence and their active support. President John Quincy Adams for thirty years continued his active connection with the Society. Other Presidents—Andrew Jackson, Zachary Taylor, Ulysses S. Grant, Rutherford B. Hayes, Benjamin Harrison, Grover Cleveland, Theodore Roosevelt and Woodrow Wilson—have, by their outspoken advocacy, furthered the great ends of the Society. So have Chief Justices Marshall, Chase and Fuller, and Justices McLean, Harlan, Brewer, Hughes, and other members of the Supreme Court. Many governors have given their hearty support, among them DeWitt Clinton, who, while governor

of New York, came down from Albany regularly to attend the monthly meetings of the Board of Managers.

"Certain principles and policies characterize all three of the great Bible Societies of the English-speaking nations:

1. The printing of the Scripture without note or comment. This wise restriction has made it possible to serve churches of the most divergent views.
2. Publishing of translations into the languages of the non-Christian world.
3. Selling the books at so low a price as to put them within the reach of the poorest. In pursuance of this policy Bibles are often sold at a mere fraction of their cost.
4. The printing of separate portions as well as entire Testaments and Bibles.
5. Defraying the cost of translation in the various mission fields of the world.

"Pointing morals is not fashionable; but there are some morals that point like a gyroscopic compass. * * * It is to be feared that thousands of individuals and churches do not realize that the great Bible Societies need continuous financial support, if they are to maintain their blessed ministry. In the early years Bible Day was regularly observed each year in hundreds of churches. Now in thousands it is never mentioned. If every Sunday-school member were asked to give five cents annually on a Bible Day, in which the glorious ministry of the American Bible Society was clearly presented, a fund of a million dollars a year would be placed in the hands of the Society. What this would mean in extending the influence of the Word of God, no words are vigorous enough to express. Some denominations have a noble record of faithful support of the Bible Society. Others are not so well represented. Doubtless this is through failure to recognize that funds are actually needed."

Perhaps a review should not, like an after-dinner speech, be capped by two good stories; but Mrs. Montgomery has such a number of these, and they illustrate so aptly some of the reasons for Bible translation and distribution, that we cannot resist quoting two of them. A well-known Moslem lawyer in Lahore, in addressing men of his own religion, said recently: "The reason why Christians succeed is because, wherever they go, they have the Bible and say their prayers in their tongue; whereas we have wrapped up our religion in an Arabic dress." Said one of the Indian rajahs: "If I were a missionary, I would not argue; I would distribute the New Testament."

No book is better qualified than this latest missionary work of Mrs. Montgomery's to give an airplane view of the wide world of the Bible and missions, and to strengthen the Christian's faith that the Book, whose meanings are great assurances that gleam steadily as stars, must go to *all* of his brothers.

A Half Day with the Bible Man

By Rev. J. J. Morgan, Secretary of Southwestern Agency

ACTUAL experiences of a half day in Bible work given us by our veteran colporteur, G. A. Perkins. They illustrate the average experience of a Bible colporteur in his house-to-house canvass. This half day was spent in the poor district of an Oklahoma oil town.

"First house: 'No, we don't want any Bibles.'

"Next: Same answer.

"Next: 'Oh, Mother! buy me one of them little Bibles,' cries a sturdy little boy of eight years. He becomes the proud possessor of our 38c. Bible.

"This little boy beats me to the next house, and when I arrive, he is showing his Bible to a neighbor friend. Another sale.

"Next: 'Well, I guess I need one. I have not had a Bible in my house for sixteen years, and I confess I have been a sinful woman. Do you think God will forgive, if I repent?'

"A large print Testament. A short prayer. A woman in tears, and, we trust, a woman saved.

"Next: No one at home, but we have difficulty in getting safely away, for an ugly dog attacks us.

"Next, and next, and next are all well supplied.

"Next house: The door is slammed in our face. We lose 'pep' here, and stop for a moment in silent prayer.

"Next: 'I am so glad to see you. I have heard of your being in town, and I have been hoping you would come to my house. I want some Bibles for my Sunday-school Class. God bless you! You are doing a great work.'

"We straighten up, take a long breath, thank God, and press on.

"Next house: Nothing doing.

"Next: 'I want one of those Bibles with a family record. I am twenty-eight years old, married, and have three children. This is the first Bible we have ever had in our home. No, we don't go to church or Sunday school.' A short prayer—a penitent mother.

"Next: We hear footsteps, slow and feeble, coming to the door. 'Oh, we have plenty of Bibles, but nothing that I can read. The print is so fine.'

"How is this?'

"I can read that! What is it worth?'

"The American Bible Society will sell you that Bible at the cost of manufacture, namely: \$1.50.'

"But I have only one dollar in the house.'

"This is mission work; you may have it for one dollar.'

"We meet a street-car conductor: 'No, I have one of those army Testaments. It is all stained with blood from a wound in France, and I wouldn't take anything for it.'

"Next house: 'Oh, we have got a Bible somewhere about the house, but I never get time to read it.'

"Well, I will tell you what you ought to do; you ought to dig up that Bible and read it. God will hold you responsible for neglecting his Word.'

"Again on our way. We hear footsteps behind us. A little girl runs up all out of breath, and says: 'Mister, have you any more of those pretty little Testaments I want so bad? No, sir, I haven't got but ten cents.'



G. A. PERKINS

A colporteur of the American Bible Society, Mr. Perkins has knocked at many thousands of doors. He has found 3,700 homes without any portion of God's Word, and he has supplied them with Bibles. In his eight years of service he has traveled 28,000 miles in 12 states; and he has distributed more than 85,000 volumes of Scripture in 12 different languages.

"Well, God bless you, my child, you shall have one."

"Next house: A woman sitting on the bed, holding a sick child. When asked if she will buy a Bible, she breaks out crying, and says they have no money and nothing to eat but flour. In the name of the American Bible Society, we give her a Bible; and, on our own account, we give her a dollar. We report her case to a local pastor.

"It is now twelve o'clock. We are growing weary and hungry, and stop at a wayside grocery for a bottle of milk and

some crackers. The half day's work is done."

In the afternoon it is customary for the Bible man to sell Scriptures from a stand downtown where the crowd is thickest. This not only gives his tired feet and legs a rest, but it gives him a remarkable opportunity to reach all classes of men, women, and children. The very presence of the Bibles on the street causes men to stop and think. Many scoff at God and scorn his Word; but the sales are good, for the Bible outsells any book on the market, and the Bible has a far-reaching influence on a busy downtown corner.

...

The Newsie's Testament

By Dr. A. F. Ragatz, Secretary of Western Agency

"IT was a hard day. One of those when in the forenoon the folks won't let you in, and in the afternoon they are away from home. A day when you walk farther, work harder, and make less sales than usual. I had such a day and said as much to a friend with whom I was walking. Just then I came to my destination, and a newsboy, who seemingly had overheard my remark, said, 'What line you selling, Mister?' I told him, and his eyes grew large and, coming close, he said, 'Gee, I'd like to have a Bible; but I've had a rotten day, too—just can't sell my papers no how.'"

Thus writes a colporteur of the American Bible Society working in Kansas City, Mo. He says further:

"I showed him one of my 15c. Testaments and, as he looked at it, I discovered that something must be wrong with his sight. He held the book way off to the right and, squinting in a ludicrous way, began to spell the words. I looked more closely and saw what I had not observed before. The lad was less than half-clothed—on a fearfully cold day. No stockings, no underwear, and his outer garments in rags. Then, too, his face looked so pinched with hunger and a certain something, akin to fear, that lurked behind the eyes that showed no trace of being blind.

"My thoughts were interrupted by his asking, 'How much do you want for this book?' I told him it cost 15c.; and at once he began to explore his pockets. But, alas, he did not have half that much, and, with a sigh, he handed back the Testament and began to call his wares.

"I waited a few moments, until a crowd had passed without buying a paper, and then

called him to me and said, 'If I give you this book, will you read it?' The pinched face brightened and, dancing up and down upon the walk, he said, 'Mister, I'll read every word, and if it tells me to cut out anything I'm doing, I'll cut 'er out.' Then he tried to make me take his seven pennies, and, failing in that, wanted me to take some papers—his only stock in trade. Finally, he said, 'Where ye livin'?' and, when I told him, he said, 'All right, Mister, I'll see you again.'

"True to his word, he saw me again. Not once, but many times. He watched for me. I used to go out of my way to pass his corner. He never failed to come and meet me when he saw me approach, and, best of all, is the new joy and new hope that came into the prematurely old and twisted features of that pathetic little boy.

"Did he understand the Word? I cannot answer that, but I do know that the poor hungry heart of that lonely newsboy was being fed on the Bread of Life as revealed in the promises of the Christ, who said, 'Whatsoever ye do unto one of the least of these, ye do it unto me.'

"The boy is gone. Another newsie has his stand. I have looked and hunted, only to find that the wretched place he had called 'home' was broken up. Sin not only made him blind; not only cast him like a chip upon the whirlpool of vice and crime; not only robbed him of his common birthright, but, finally, robbed him of his right to live. Today, I think, if I could see him where he is, I would find him very close, yes, perhaps, within the very arms of Him who said, 'Suffer them to come unto me, and forbid them not, for of such is the kingdom of heaven.'"

The Authority of the Bible

By Rev. Raymond Calkins, D.D., Pastor First Congregational Church, Cambridge, Mass.

This sermon was delivered at the Chapel of Harvard University on Sunday morning, November 21, 1920, as a part of the Mayflower program as promoted by the American Bible Society. A distinguished Christian leader who was present wrote: "This was one of the best sermons that I have ever heard."

"I will not forget thy word"—*Psalm 119:16.*

THAT is what the Psalmist said. And he said it over and over again. This is the longest of the Psalms, and it is all about the Bible. There are one hundred and seventy-six verses in it, and in every one of them the Bible is mentioned. Sometimes it is called God's Word; sometimes, his testimonies; sometimes, his precepts; sometimes, his laws. And the reiterated refrain of the Psalmist is: I will stick unto thy testimonies; I will keep thy precepts; I will not forget thy Word.

But now, if a good many people to-day were to be honest and frank about it, they would have to say, not "I will not forget thy Word," but "I have forgotten it"; not "I will stick unto it," but "I have neglected it." And instead of advancing a hundred reasons why they will not forget it, they have a hundred reasons to offer why they have forgotten it.

1. There is so much else to read. Our houses are flooded with papers. Every one knows what it is to lay aside an armful of them before we have been able so much as to glance at them. Last Sunday I came down early to church, and I passed a half dozen people in succession with literature of a certain kind under their arms, enough reading to keep them busy all day long. The Bible would easily be forgotten in those homes that day. Then, there are the magazines. Any one of them will take all our spare hours for a week at least—and then there will be another one. And we all know how we greet with a kind of frenzy the new magazine before we are half through the one which has preceded it. Then, there are the books that appear in bewildering succession. To keep up with current literature becomes an impossible task. We have forgotten to read God's Word, because there is so much else to read.

2. Or, we have forgotten His Word, because our ideas about the Bible have changed. To the plain man the Bible is no longer the Book of books. Modern science, he understands, has disposed of Genesis. He is not impressed with the stories of the behavior of Noah and Isaac and Jacob. He says if men behaved like that to-day, they would be put into jail. He is repelled by the barbarities of Judges. Neither is he interested in the kings of Israel and Judah. And he is bored by the ceremonials of Leviticus and Chronicles and Eze-

kiel, and finds the minor prophets either dull or indecent or both. He even asks if the Gospels are trustworthy, and if Paul did not really try to start a new religion. So, he has made up his mind that the Bible is not quite the book he thought it was, and he has largely forgotten it.

3. Or, we have forgotten the Bible because we have become enamored of other sacred books and the literature of other religions which have just come to our attention. When we were young, we thought that the Bible was the only Holy Book. But now that we have grown up and have studied comparative religion, we know better. "Oh, how wonderful," we say, "are the precepts of Confucius! Oh, how noble are the words of Buddha!" We marvel at the wisdom of Mazoomdar, and we are delighted with the mysticism of Vivikanda. And in our wonder at the undoubted beauties of the literature of other religions, we have forgotten the literature of our own. In listening to the messages of the other seers and prophets of the Orient, we have forgotten the voice from Sinai, the music of the Psalms, the messages of Isaiah and Amos, the Sermon on the Mount, and the preaching of the Apostles.

4. And many people have forgotten His law because they are listening to other oracles and are using modern methods of understanding all mysteries. They have heard of spiritualism. They are practising menticulture. They are so busy reading a key to the Scriptures that they have forgotten the Scriptures themselves. And they are looking to the ouija-board instead of to the Bible for an answer to the fundamental problems of life.

And so, for all these people and for others, the Bible has become a memory. They still possess their Bibles; but they have ceased to use them. Their Bibles are there; but there they are. The sight of them recalls the memory of days that are gone. They recall their pleasure as a child when their Bibles were given to them. They remember how they used to read them when they were young. But, now that they have become men and women, their Bibles have been laid aside. They may not altogether have dismissed their Bibles from their mind, but actually, as a matter of fact and of practice, they have

laid them aside. They do not say, "I will not forget thy Word"; rather, they admit, "I have forgotten it."

Now, the time has come to get back to our Bibles. The hour has struck for us to get our Bibles back. We have been celebrating the three hundredth anniversary of the landing of the Pilgrims. The American Bible Society has launched in connection with this anniversary a campaign for the recovery by modern Americans, of the use of the Bible. For it was the Bible which made the men and women of the "Mayflower" what they were. It was truly a lamp unto their feet and a light unto their path. The Pilgrims were a people of that Book. All their hopes of personal and civil and religious liberty hung upon their Bibles. On it the American Commonwealth may be said to have been built. The Pilgrims did not read everything else to the exclusion of the Bibles. If they had ever heard of the Zend Avesta or the Dhamapada, it would not have occurred to them to put these on a level with their Bibles; and they believed that the Bible spoke with authority, and that the "Thus saith the Lord" of the Bible was a word to be obeyed. And in no way can we better profit from the example of the Puritans, or better honor their memory than by ourselves recovering our conviction of the authority of the Bible.

For, if people have forgotten their Bibles, it is largely because they have lost their faith in the authority of the Bible. Everywhere to-day, people are looking for the voice of authority. Students will have nothing to do with any other books than what are called authorities on any subject. And it is because the old ideas of Bible authority have gone, and new and accepted ideas of its real authority have not taken their place, that people have forgotten his Word. And when we get it into our heads once more that the Bible speaks with authority, then we will turn to it again as the Psalmist did, and say: "I will not forget thy Word."

Let me give you some reasons, then, why the most intelligent and broad-minded person in the world can have faith in the authority of his Bible:

1. Because of the circulation of the Bible. If you had a book on your shelves that continued year after year the "best seller," so that no matter how many new books should be written, this book always were away out in front of the market, you would say it was because there was something permanent and authoritative in what that book had to say. For a long time the Bible has been the first of all the "best sellers," abiding in a class by itself far in front of all others. It leads, and

by a long interval, all other publications in copies purchased in the ordinary channels of trade. Any bookstore which undertakes to carry a full stock, sells the Bible. And sells the Bible at a profit, in spite of the tremendous competition of the Bible societies which are disposing annually of millions of copies at cost or less than cost. Several important corporations confine themselves to the manufacture and distribution of Bibles, and of no other book can that be said. The head of a great book concern said sometime ago: "We keep watch of the sale of books, even the most popular, so as not to get overstocked. But this never occurs in the case of the Bible. We just keep the presses going steadily at work, and if we happen to find that we have forty to fifty thousand copies on hand, it gives us no uneasiness. We are sure to sell them, and we go straight ahead printing." A novel which goes a hundred thousand readers in a season is called a phenomenal success; but the average sales of Bibles are forty thousand in a day. The Bible is always out in front.

Now, what inference must be drawn from this? People do not buy Bibles only because they are superstitious, or sentimental. There is only one solid inference to be drawn from it, and that is that the Bible contains a fundamental and authoritative message which men feel they want and need beyond that contained in any other book.

2. Again, if I had a book in my library that I turned to instinctively whenever I was in any special need, or under any special strain—in other hours I might read this or that, but in any solemn hour of my life, no other book would do but this book—then I would have a right to think that this book spoke with an authority that other books did not possess. By this test, what shall we think of the authority of our Bibles? When business is bad, Bible business is good. When the world fares ill, then the Bible comes into its own. That was true during the Civil War. It was especially true in the South. As the terrible stress and grief of 1862 came home to every plantation in the South, when the great outside world seemed to turn its back on this resolute people, then the Bible became precious to the leaders of the Confederacy and began to win its way among the people, until since 1865 this great section of unmixed English stock has been more like the Puritan and the Calvinist in their reverence for the Written Word than any other portion of the country. It has been so during the terrible years through which we have just passed. During the war the sales of Bibles and Testaments reached unprecedented figures. A single Bible House reported the sale of one million copies in a

single year, selling all the way from twenty cents to fifty dollars a copy. Soldiers in camp, parents at home, all in the furnace of affliction, turned with gratitude to their Bibles and found a message there that they could find nowhere else. It is in the emergencies of life that the Bible comes into its own. And if that is true of crises in national life, it is equally true of crises in the personal life. A good many people, young and old, may forget God's Word when the sun of bliss is shining. But, let woe overtake them, failure befall them, grief desolate them, a sickness lay them low, and they remember it and turn to it as instinctively as a child to its mother. Now, what will you say about a book like that? What *is* there to say, except that it speaks with an *authority* that other books do not possess?

3. Or again, if there were a book on my shelves that had a singular connection and relation with what I called human welfare; if I discovered that where that book went, there education, enlightenment, democracy, all that we call *civilization*, went; but that where that book was not known, there people were illiterate, backward, superstitious, undeveloped—would I not have a right to think that that book possessed an *authority* and control over human life that other books do not possess? I think I would. And that is literally true of the Bible. Look over the map of the world. Look at Bible lands, and lands that do not know the Bible. You see a difference: and the difference is that between light and dark, life and death, stagnation and progress. I do not need to argue this. Everybody knows it; but few of us ponder the fact as we should. "It is clear to me now," says one witness, "and no longer a mystery, that the Bible has turned so many islands and continents (to life and to light), for I find that God is in it and fills it and walks with it, through the world." And Mr. Huxley, no prejudiced witness, has used these words: "The Bible has been the Magna Charta of the poor and oppressed; down to modern times no state has had a constitution in which the interest of the people has been so largely taken into account; nowhere is the fundamental truth so strongly laid down that the welfare of the State depends upon the uprightness of the citizens." What shall we say of the *authority* of a book which has done this for the world?

4. Or, once more, if I had a book on my shelves, which had been the inspiration of the best men and women I have known; if I found a unanimous agreement amongst the people I most looked up to and admired as to what book had done the most for them, would I not have a right to think that that book was

in a class by itself and had an authority all its own? If, especially, I found that people who were not particularly pious, were not distinguished for being religious, but who had done great work in the world, said this, then I would feel that it must be true. And it is. Sir Walter Scott was not a very religious man. But when he came to die he said: "There is but one book. Read to me from the Bible." Carlyle was not a very devout man, but when a young man said to him, "There is nothing remarkable about the Book of Proverbs," he replied, "Make a few, and you will think differently." John Ruskin has gone on record as saying that the learning of the Bible by heart, when he was a boy, had done more for him than all the rest of his education. Abraham Lincoln built up his education and his character on the Bible, which was one of the few books he had as a boy. When Henry M. Stanley was a boy, his foster parents put him in a workhouse where he was flogged if he mispronounced an Old Testament name. But when he was in Darkest Africa, he declared that he would go all through that again for what the Bible did for him as he found himself alone in that impenetrable wilderness. When Theodore Roosevelt chose a half dozen books to take with him to Africa, one was called the Bible in Spain. And so we might go on and call the roll, and the testimony is unanimous. But the one that you and I will value most, is the testimony of the saints and heroes of our own hearthstones and firesides. We do not expect to see better men and women than our own fathers and mothers; and we know that it was the Bible that made them what they were or are. Not long ago the saintly Bishop of Durham, speaking at a Bible Society meeting, held up his mother's worn Bible, with binding loosened by age and use. "This book," he said, "was my mother's constant companion. Though the mother of eight sons, of whom I am the youngest, she was one of the most wonderful Bible students I ever knew. Living a life crowded with domestic and parochial service, by rising early and retiring late, she read, marked, learned, and inwardly digested the Word of God, and nourished a faith which was the sheet-anchor of her sons in the questionings of their younger years." How many there are who can reproduce this testimony out of their experience! And do you know, can you think, of any testimony to the real authority of the Bible which can match or equal this?

5. Or, if I had a book in my library which had been the subject of continuous and bitter attack; if the batteries of criticism had for years been leveled at it; if men who had both learning and eloquence expended both for a

lifetime in the endeavor to destroy its authority, to prove that it was false, that its claims could not be trusted, or its assertions verified, or its truths substantiated; and if, after all that could be said had been said, all that could be urged *was* urged, that book had not only maintained itself and vindicated itself, but had proved its detractors to be blind prophets and foolish wise men, would I not have a right to have confidence in its authority? But that is precisely what has happened in the case of the Bible. More books have been written about the Bible than about any other book on earth, and a fair share of them have been directed against it. One hundred and fifty years ago the great discussion concerned the manuscripts on which the text of the New Testament rested. And the upshot of it has been that the Bible is one of the best attested books in all literature, so far as the age of its manuscripts is concerned. For the last fifty years the contents of the Bible itself have been overhauled. They were subjected to a scrutiny so thorough and searching that it seemed to many as if the foundations of the Bible were crumbling. The prophecy of Heine was recalled, that by the twentieth century the Bible would be obsolete. And Robert Ingersoll declared that by the dawn of a century, which is now twenty years old, the Bible would be regarded as a myth, and would have ceased to influence the thought of the world. But what actually has happened? Precisely during these fifty years the Bible has known its greatest expansion and influence. Chairs have been established in universities; lectureships have been given over to the rediscovery of the beauties of the Bible; students in colleges have been enrolled in Bible classes by the thousands; and there has been a growth of Bible study and Bible knowledge without parallel in its history. After all the battering-rams have done their worst, "the Holy Scriptures, there they stand."

Of course, Bible lovers to-day do not believe the Bible or use the Bible just as our forefathers did. But the point is that they believe in it not less, but more; and they use it not worse, but better. No intelligent person to-day thinks of using his Bible like a talisman, or imagines that he can open it at random and get an answer to any question. No one looks at his Bible to-day as an authority in such a way as that. Or again, no intelligent Bible reader to-day expects all portions of the Bible to be *equally* authoritative. He does not put the story of Jael and Sisera down beside the story of Jesus and Nicodemus; he does not rank the war ode of Deborah with St. Paul's ode on Love; he does not think that the idea of God as walking on the top of the mulberry

trees, or as the champion of the Israelites against all comers, is to be compared with the word of Jesus, "God is a Spirit"; or with the word of Paul, "He is the Father of all." He does not put the Levitical Code on the level of the Sermon on the Mount, or the morals of Moses beside those of St. John. He understands that the Bible is a growth, just as everything else is a growth; that, as President Faunce has said, only that in the Bible is ultimately true which comes *last*; and that nothing is true in the Bible that cannot be tested by the Spirit of Jesus Christ, who is the central Truth of the Bible.

But understand the Bible so, and the conviction of the authority of the Bible is not lessened; rather it is deepened. As men's ideas about the Bible have become more intelligent, their information more complete, their knowledge more accurate, so also has their conviction become more solid and more real that in the Bible they find the voice of God speaking home to *their own souls*.

6. This brings me to my last word. If I had a portrait on my walls, that always seemed to be looking at me; but if every one else said that that same portrait always seemed to be looking at him, I would say that there must be some universal appeal in that portrait. Or, if when a man spoke he always seemed to be speaking to me, but if all others said that he seemed always to be speaking to them, I would say there must be the authority of a universal message in what he said. Just so it is true of the Bible. It contains a message so personal that each one who truly reads it feels that it was written just for him; it just fits his own case; it just matches his own need; it gives just the help and just the light that he himself in his particular emergency requires. And in this universal appeal of the Bible lies the secret of its authority. Coleridge once said: "I know that the Bible is inspired, because it inspires me." But the point is, it inspires every one. It speaks the universal language of the human heart. In the words of a once famous skeptic, Heine: "He who has once lost his God may find him again in this volume, and he who has never known him, will here be met by the breath of the divine Word." This is the wonder of the Bible: it never grows old; it never passes out of date. It has an original value for every age, and a private message for the secret needs of each soul.

Realize this, and the Bible will have a new meaning for you. It will seem no longer like the proclamation of a remote authority, which you are bidden to heed, and warned that you can neglect only at your peril. It is not an

(Continued on page 95)

The Pilgrim and the Book

By Rev. J. C. Spring, Pastor, North Reformed Church, Dumont, N. Y.

HOW we were thrilled, last Sunday evening and the Sunday preceding, as we watched the development of this beautiful service! Words are surely inadequate to give the full impression of this inspiring spectacle. Nothing like it in scenic impressiveness, dramatic effect, beauty of production, has ever been attempted in this community and its successful end. We shall never forget the closing scene, when Mr. L. J. Honiss, the superintending principal of the local high school, bearing the "Pilgrim," bearing the Book as his "lantern in the dark and starless night," sets forth to establish his human commonwealth on "Freedom to worship God."

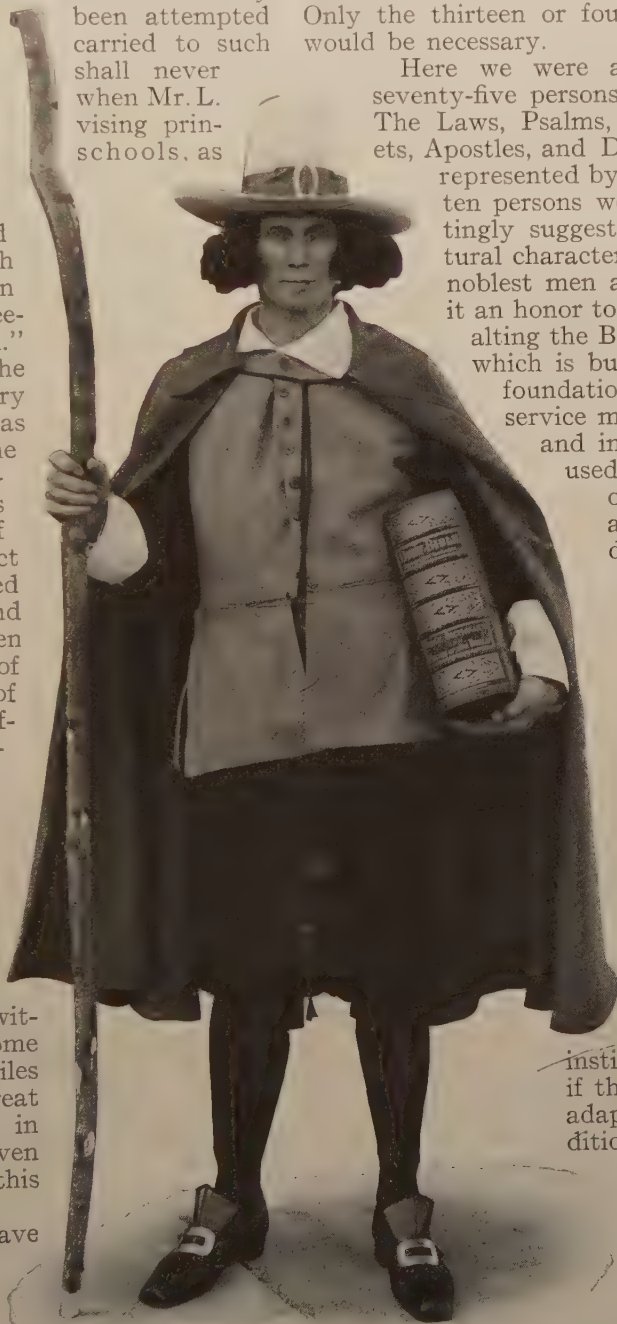
No one event in the many years of the history of this old church has meant so much to the church and community. For many weeks it had been the talk of the town. The very fact that nearly a hundred persons, from boys and girls in the teens to men nearly eighty years of age, men and women of large interests and affairs, were to participate, attracted wide attention. As a result, the first evening every inch of standing room was taken, and many were turned away. The same was true the second evening, when over 800 persons witnessed the service, some coming 25 and 30 miles to be present. A great many requests came in asking that it be given the third time; but this seemed inadvisable.

No service we have ever seen is so readily adaptable to any kind of church or assembly. The smallest

mission could easily present it, with small expense and few rehearsals, and give the community a dignified, impressive, and beautiful service. The congregation could join in the singing of the inspiring old hymns of the church, which fill such a large place in the service, and add so much to its beauty. Only the thirteen or fourteen leading roles would be necessary.

Here we were able to use nearly seventy-five persons in the cast alone. The Laws, Psalms, Shepherds, Prophets, Apostles, and Disciples each being represented by groups of eight or ten persons wearing costumes fittingly suggestive of these Scriptural characters. Our finest and noblest men and women counted it an honor to have a part in exalting the Book, and the church which is built upon this "firm foundation." This made the service much more elaborate and impressive. We also used a chorus choir of 20 or 25 voices, which added greatly to the desired effect.

We cannot speak too highly of the value of this beautiful service, with its wholesome Scriptural message, so much needed to-day. It is in every way a delightful service, that will reflect great credit upon any church that will present it. What a profound impression could be made at young people's summer institutes and assemblies, if this service, so readily adaptable to local conditions, could be presented throughout the United States this coming season! And who could measure the far-reaching influence of so many young



people united in exalting the message of the Book, "the lantern in the dark and starless night"?

[The preceding account of the presentation of the dramatic service "The Pilgrim and the Book" was written at our request by Dr. Spring. We believe that the possibilities of this service for churches in city and country, and for summer assemblies, conventions, institutes and other gatherings are so great

that we want to call them to the attention of our readers with emphasis. Though written primarily for the Mayflower Tercentenary, this dramatic service is of permanent worth and is appropriate at any time of the year and in a multitude of different situations. Certainly many young people would find congenial and worthwhile employment for their talents in preparing and giving this service at summer assemblies this year.—Ed.]

...

A Quartette of "Thank Yous"

EACH letter tells its own story—a shipment of Bibles and Testaments to needy France where the day is opportune for the Open Book; a grant of twenty-five English Bibles for distribution among the Eskimos and Indians of Alaska; a gift of Testaments for soldiers in the government hospital at Biltmore; a remittance to the China Relief Fund for money sent by Bible Society friends. In all these ministries the American Bible Society is a willing steward.

Clermont-en-Argonne (Meuse), France,
January 7, 1921.

THE AMERICAN BIBLE SOCIETY

Dear Sirs: I come to thank you for the kindness which you have extended towards me and the French people in whom I am interested: that kindness which you have extended in response to the request of Mr. Paul Furnas. I feel honored to be given a task of this character. It will take several weeks, perhaps months, to make a judicious distribution of all these [Scriptures]. But I will expend a great effort toward such an accomplishment. I have several especially satisfactory instances in mind already, where I expect to make these presentations.

May the New Year bring much success to you and a crowning blessing of the Lord your Conductor, upon all your wonderful advancements towards making known his Word—"Our Heavenly Father's Letter"—throughout the earth.

Yours gratefully,
In His service,
RALPH E. WHITELY.

P. S. In instances where I shall feel justified in making a very reasonable charge for the Testaments, I will keep careful account, and in due time will send all the money thus collected.

DEPARTMENT OF THE INTERIOR
Bureau of Education, Alaska Division
Alaska Native School, Medical, and Reindeer Service
Station Wainwright, Alaska,
December 26, 1920.

DEAR MR. CHAMBERLAIN: I have given out all of the Bibles that you sent me, except six. And I have not been able to get anything for them. Had the natives been able to have paid something, I would have insisted upon some pay. But the past year very few hair-seals have been killed, and no whales—very few foxes being caught. So it is without

saying—they haven't meat to eat. Their dogs are dying for lack of food. And the natives are hungry. Had it not been for the food problem, or situation, it would have been possible to have realized something for the Bibles. The natives that received them were delighted and happy, and all of them have expressed their thanks, to have the books. The missionary at Point Hope hopes to visit us this winter. But it is a long, cold, hard trail by sled and dog team, and very little dog feed to find along the trail; so he will have to carry every pound of dog feed that he can along with him, and won't likely have room for extra Bibles.

I'm certain if I could make you know how things really are, that you would then understand and not feel that these people ought to pay for the Bibles. If I am able to get anything for the other six, I shall gladly remit same to you. The natives join me in thanking you for the books.

Very sincerely,
MRS. BELVA T. GREGG,
U. S. Govt. Teacher.

HOSPITAL LIBRARY
U. S. P. H. S. Hospital
Biltmore, N. C., March 29, 1921.

AMERICAN BIBLE SOCIETY,
Bible House,
Astor Place, N. Y. C.

Gentlemen: On behalf of the patients of this hospital I wish to thank you for the liberal gift of Testaments which you made to us during the holidays. They were given to those who wished them at the Christmas services, and have been distributed from time to time since and have been greatly appreciated.

We thank you!
Very truly yours,
VALERIA EASTON,
Librarian.

THE CHRISTIAN HERALD
Bible House, New York City
March 19, 1921.

MR. GILBERT DARLINGTON,
American Bible Society,
New York, N. Y.

Dear Mr. Darlington: Permit me to acknowledge, with thanks, your check for \$156.78, representing money sent to you for Chinese relief.

We appreciate deeply your co-operation with us in calling to the attention of the American people the terrible plight of China famine sufferers.

Very truly yours,
RAE D. HENKLE,
Managing Editor.

Notes and Comments

VICE-PRESIDENTS of the American Bible Society have been added from the states of Oklahoma and Pennsylvania: Mrs. Augusta R. Moore, and Mr. Edward Bok.

IN January a copy of the first Bible printed in America, the Indian Bible of John Eliot, was sold at auction for £550.

DURING 1920 the London Bible House shipped Scriptures whose total weight amounted to 462 tons.

THE Committee of the Sunday-school Council of Evangelical Denominations on April 4 voted to include the list of languages in which the Scriptures are published, in its handbook soon to go to press.

THE National Bible Society of Scotland announces increases in the circulation of the Scriptures in China, India, and Africa, and an improved revenue of £2,227 in the year 1920, for which they are very thankful. All lovers of the circulation of the Scriptures will be equally thankful.

THANK YOU!

I want to congratulate you on the very attractive appearance of the **RECORD**, and the contents fulfill the promise of the outside in interest and stimulation. It quickens the life of the soul.

With best wishes,

REV. F. E. ALLEN.

WE have learned of the offerings of several churches, taken at the time of the presentation of "The Pilgrim and the Book," which left very large margins above all the expense of preparation. A Presbyterian church received \$180 in its first collection (the service had to be given a second time); and a Methodist Episcopal church, \$105. If any churches have hesitated on account of expenses, the experience of these churches should dispel their doubts.

NOTHING has pleased us so much for some time as this fine letter:

April 1, 1921.

AMERICAN BIBLE SOCIETY,
New York.

When I was young I was made a Life Member of your Society. As I have long passed the limit of life—three score years and ten—I presume my Life Membership has expired; so I send the inclosed for

a new Life Membership. The one great need of the world to-day is the Bible.

No, brother, your Life Membership hasn't expired. Nor has your interest in the work; that is very evident. We are glad you regard Life Membership not as "life exemption" from giving, but as life interest in the great Bible work. May your gift bring "life eternal membership" to others through the ministry of the Word.

THE Wesleyan Christian Association, in "A brief glimpse of its activities," lists its handbooks as "Freshman Bibles," and says they are timely, complete, indispensable. We suspect these "Bibles" tell the "Freshie" how to conduct himself so as to fit into the scheme of things at Wesleyan—perhaps to pay special deference to the "powers that be," particularly the omniscient Sophomores and the sedate Seniors.

We hope every Freshman is encouraged to have a real Bible, which is also "timely, complete and indispensable." He can never fully fit into the scheme of the universe without it.

IN *The Bible in the World*, Mr. E. J. Sewell writes this beautiful description of the Telugu Gospels as silent evangelists:

The missionary never traveled without a stock of Telugu Gospels. He could leave these to speak for him when he could not speak himself. These written evangelists would never be ill or tired; they would wait patiently until they were wanted; they would be ready immediately they were wanted; they would repeat what they had to tell as often as was desired; they would always speak beautiful Telugu; and would be ready at any hour of the day or night to give their divine message.

An acquaintance with the Bible and with twelve plays of Shakespeare will be necessary hereafter for students at Harvard, who concentrate in the ancient or modern languages, including English, when they come up for their general examination for graduation at the end of their senior year.

WRITING on "Newspaper English" in the *North American Review* of November, 1920, Dr. Talcott Williams says:

Occasions there are and subjects, weighty or solemn or both, which every trained newspaper man knows call for the English of the Bible, of Shakespeare, of the loftiest prose. Lincoln's "Gettysburg Address" has but three words not in the Bible:

"continent," "proposition," and "civil," and these are all in Shakespeare. This is the diction in which a man should soak himself, if he wishes to have weight with those who read. He will know then when wisely to add the word of the hour.

A CERTAIN admiral of the deep-water days was very punctilious about matters of etiquette. One of his rules was never to be seen by any one except in his uniform. One day his aide went into the after cabin and found the admiral in his shirt sleeves reading the Bible. "How is this, admiral?" said he. "Here you are reading the Bible without your blouse." "Young man," returned the admiral, "I find it very hard to realize the majesty of God when I can see the stripes of an admiral on my sleeves."

—Selected.

At the Comenius Anniversary Celebration held at Columbia University on April 1st, a copy of the Bible was presented to Dr. Bedrich Stepanek, the first minister of the Czechoslovak Republic to the United States. The presentation was made by Bishop Darlington of the Protestant Episcopal Diocese of Harrisburg on behalf of the American Bible Society. In receiving the Bible, Dr. Stepanek said: "Please accept my heartiest thanks for this thoughtful gift, which will be for me an everlasting 'souvenir' of the Comenius Celebration in the Columbia University."

In personal conversation Dr. Stepanek expressed his very great pleasure in receiving this Bible, saying that he has always made it a practice to read the Bible in the language of the country in which he is living, and that he had no English Bible until this one was presented to him. He speaks and reads ten or twelve different languages.

A CORRESPONDENT encloses this little story with his letter:

People of a certain sort think it is smart to make light of things religious. The other day, as a train pulled into the station, a pretty Salvation Army lass came along the cars with her *War Crys*. There happened to be a bunch of the "fresh" pinfeather type of young men in the smoker. One of them stuck his head out of the window, and, after blowing the cigarette smoke from his nose, said: "Salvy, will ye put up a prayer fer me?" Salvation lassies are always on the job, and rising to the occasion this one

prayed, "O Lord, make this young man's heart as soft as his head."

• •

THE following account of the Bible at a picnic contains a suggestion that may be used by other pastors this summer. It comes from Mr. Mell, Secretary of the Pacific Agency:

"I stopped at Ripon, California, to meet with the Dutch colonists there, and gave an address at the picnic of the Dutch Reformed church. This was held in the grove by the river, and was largely attended by members and friends of the church. The pastor, the Rev. P. J. Hoekenga, is one of the most wide-awake, aggressive Bible missionaries that I



THE BIBLE AT A PICNIC

Secretary Mell and Pastor Hoekenga "instant in season, out of season"

have ever met. He had on hand a large stock of Dutch and English Bibles and Testaments, which he sold to his people from a stand.

"They expected that the collections for the day would reach some \$350, and the afternoon collection was to be divided between their own missionary society and the American Bible Society. They gave me a very hearty welcome, and we spoke of the relations of Holland with foreign missionary work—especially with Bible work—and of the birth of the American Bible Society in the Dutch Reformed Church of New York. Though all of the other exercises were in Dutch, our American-speaking address was received with expressed appreciation. We would that other pastors could be stirred up to good works by the splendid example of this brother, not only in the Americanization of his own people, but in his activity and zeal

for the evangelization of the world through the circulation of the Scriptures."

WE solicit the co-operation of the readers of the BIBLE SOCIETY RECORD in the following matter:

In revising the stencil list of subscribers, there are many cases where several copies are being sent to the same family name at the same post office address. It is impossible for us to know whether these all go to the same home, and whether so many copies are really desired. We wish every home connected with the Bible Society to have a copy of the RECORD. We have the idea that there are some cases where the whole family, living under one roof, are Life Members and do not wish separate copies coming to their home for each member. Wherever this is true we would appreciate being notified to that effect.

Authority of the Bible

(Continued from page 90)

authority that you resist, but an authority that you love; an authority that you feel is born of entire understanding and entire affection.

For, oh! there is an authority that we love. People are hungry to-day for the right kind of authority. They are weary of the interrogation point. They are tired of suspending their judgments. Debates and arguments have exhausted them. But when they turn to the Bible, here is authority. Here is no note of uncertainty. On the great questions of life to which we must have a positive answer, if we are to know what hope and peace mean, we get a positive answer. The Bible does not argue: it never argues. It speaks, it announces, with an authority that carries comfort and conviction with it. It tells us that there is a God who loves us, and all mankind; that there is forgiveness with him; that he may be feared; that there is an everlasting mercy that reaches to the nethermost of human need. And when it speaks of immortality, it does not say with Maeterlinck: "We will perhaps find less to dread than we had feared, and that is about as much as we may be permitted to declare"; but it says, "Let not your heart be troubled. In my Father's house are many mansions." Believe me, nothing can compensate us, children of a stormy day, whose perplexities thicken about us, like the use of the Book that alone speaks with an authority which the heart does not resent, but rather craves. Fathers, read the Bible to your children. Mothers, teach your children their Bible lessons. Children, be ashamed to spend hours on "The Lady of the Lake" and "Julius

Cesar," and not have ten minutes to spend on your Bibles. Young men and women, remember that there is more true culture to be found in your Bibles than in any other book that ever was written; that the fear of the Lord to be learned from them is the beginning of wisdom; and that to depart from evil, as they alone can teach, is understanding.

"O gracious and merciful Father"—so runs the prayer prefixed to the Geneva Bible of 1557—"which has vouchsafed to us the rich and precious jewel of thy holy Word, assist us with thy Spirit, that it may be written in our hearts to our everlasting comfort, to reform us, to renew us according to thine own image, to build us up and edify us unto the perfect building of thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this, O heavenly Father, for Jesus Christ's sake. Amen."

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, MAY, 1921

AMERICAN BIBLE SOCIETY

THE twelfth stated meeting of the Board of Managers of the American Bible Society in its one hundred and fifth year, was held at the Bible House on Thursday, April 7, 1921, at 3:30 o'clock p. m., President Churchill H. Cutting in the chair.

Devotional exercises were conducted by the Rev. Dr. Sockman, pastor of the Madison Avenue Methodist Episcopal Church, New York City, who read from the last chapter according to Luke, after which he offered prayer.

The minutes of the eleventh stated meeting of the Board of Managers were presented and approved.

The minutes of the various standing committees were presented and approved.

The Board received with interest information of the appointment of the Rev. J. P. Wragg, D.D., by the Bishops of the Methodist Episcopal Church, and of the Rev. H. C. Tucker, D.D., by the Bishops of the Methodist Episcopal Church, South, as delegates to the Methodist Ecumenical Conference of the Methodist Episcopal Church in London, in September, 1921, and approved of their acceptance of appointment.

It was reported that the New Era Committee of the Presbyterian Church, in its schedule of "seasonable activities," had inserted Universal Bible Sunday on November 27, 1921.

It was reported that Dr. José Carlos Rodrigues, of Brazil, has just published his great work on the Old Testament in two volumes, having the printing done in Edinburgh. Special interest is attached to this announcement from the fact that Dr. Rodrigues was converted by reading the Bible.

The Foreign Agencies Committee reported grants made for Scripture distribution carried on by the Methodist Episcopal Church in Sweden, Norway, Denmark, Finland, Switzerland, Italy, and Germany. This committee also reported similar grants made for work under the direction of the American Board of Commissioners for Foreign Missions, in Czechoslovakia, India (Madura Mission), and Ceylon; as also to the missions in India and Arabia of the Reformed Church in America. Grants had also been made to the Bible Society of France; the Waldensian Society, for work in Italy; the Belgian Gospel Mission; and the Bible Society of Geneva. Special grants had been authorized to the Rev. Mr. Simons, a missionary in Russia, for distribution of Scriptures in Russia; and to the Rev. Sebastian Dabovitch, of the National Servian Church, for distribution in Servia.

Correspondence was reported from Bishop Nuelsen and the Rev. H. Bargmann, of Austria, showing the wonderful assistance that the special grant of \$5,000 had already rendered; and from Dr. Bertrand M. Tipple, of Rome, Italy, telling of the work done in Italy through the grant of the previous year. Pending further correspondence action had been deferred on other appeals for Scriptures from many portions of the world.

The Board took action expressing its desire to continue co-operation with the Beirut-Syria Press and its readiness to help the Beirut Press finance the work of publishing the Scriptures; and also to join in the celebration of the Centennial of the Press.

Mr. G. B. Cameron, of Princeton Theological Seminary, was appointed Agency Secretary for the Philippines for a period of five years.

The Secretaries were authorized to send a suitable cablegram to the Bible Society in France in connection with its Semi-Centennial to be observed on April 24th, and, if possible, arrange for the presence of some representative of the Society.

Letters from Mr. Tumulty, secretary to ex-President Wilson, and from Mr. Christian, secretary of President Harding, were presented acknowledging the telegraphic communications from the Bible Society sent in accordance with the action of the previous meeting of the Board. A letter was also read

from Secretary of State Charles E. Hughes, acknowledging the message from the Board, authorized at the previous meeting.

Through correspondence from Mr. Stuyvesant Fish, attention was called to the fact that General Lafayette, on the occasion of his last visit to the United States, was made a Life Director of the Bible Society by the children of the Village of Catskill. In view of the presence in the United States of M. René Viviani as special envoy from France, on recommendation of the General Reference Committee it was resolved that a special copy of the Bible be presented to him with an appropriate inscription.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of March, 1921:

To Brazil, 4,100 volumes, valued at \$2,465.51; to Caribbean, 2,361 volumes, valued at \$367.08; to La Plata, 4 volumes, valued at \$4.51; to Mexico, 5,168 volumes, valued at \$2,029.41; to West Indies, 3,710 volumes, valued at \$1,167.50; or a total of 15,343 volumes, valued at \$6,034.01.

The issues from the Bible House during the month of March were 220,837 volumes.

The meeting was adjourned.

NOTICE—The one hundred and fifth Annual Meeting of the American Bible Society, for the transaction of business, will be held in New York City at the Bible House, Astor Place, on Thursday, May 12th, at half past three o'clock, p. m. Members of the Society and delegates from Auxiliary Societies are cordially invited to attend.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of ———, to be applied to the charitable uses and purposes of said Society.

LEGACIES

| | |
|---|-------------------|
| Borden, William Whiting, late of Chicago, Ill. | \$250 00 |
| Eggleston, Hannah H. S., late of Walkill, N. Y. | 500 00 |
| McKnight, Mary Davis, late of Galesburg, Ill. | 1,250 00 |
| Nesta, A., late of Brooklyn, N. Y. | 300 00 |
| Schuyler, Miss Annitta, late of Florida, N. Y. | 100 00 |
| Stevenson, Mary, late of Jacksonville, Ill. | 2,421 04 |
| Tupper, James B. T., late of Washington, D. C. | 50 00 |
| Waters, Mary G., late of Yonkers, N. Y. | 3,830 92 |
| Williamson, Rev. James A., late of Johnstown, N. Y. | 500 00 |
| | <u>\$9,201 96</u> |

GIFTS SUBJECT TO LIFE INTEREST

| | |
|------------------------------------|-------------|
| Amounts received during the month. | \$10,854 50 |
|------------------------------------|-------------|

AUXILIARY SOCIETIES

| | Credited as Donations | Credited on Acc't |
|----------------------------------|-----------------------|-------------------|
| Abbeville Co., S. C. | | \$9 47 |
| Ackley & Vic., Iowa. | \$131 76 | |
| Alabama. | | 73 13 |
| Berkeley Co., W. Va. | 40 00 | |
| Buffalo City and Erie Co., N. Y. | | 133 67 |
| Chicago, Ill. | 51 57 | |
| Covington and Vic., Ky. | 300 00 | |
| Haddam, Conn. | | 79 00 |
| Jewell Co., Kan. | 14 08 | |
| Lancaster, S. C. | 250 00 | |
| Livingston Co., N. Y. | | 5 43 |
| Long Island, N. Y. | | 12 70 |
| Maryland. | | 486 07 |
| Massachusetts. | | 1,054 47 |
| Nashville, Tenn. | | 14 65 |
| New Hampshire. | | 1 27 |
| Ramsey Co., Minn. | | 43 |
| Rhode Island. | | 98 22 |
| St. Louis, Mo. | | 155 03 |
| Troy Female, Ohio. | 5 00 | |
| Waukesha Welsh, Wis. | 200 00 | |

| | |
|-------------------------|---------|
| Wilmington Female, Del. | \$30 00 |
|-------------------------|---------|

| | |
|-------------------------------|-------------------|
| Received on Donation Account. | \$2,123 54 |
| | <u>1,022 41</u> |
| | <u>\$3,145 95</u> |

HOME AGENCIES

| | |
|-----------------------------|--------------------|
| Atlantic. | \$3,427 90 |
| Central. | 1,615 33 |
| Colored People of the U. S. | 1,266 55 |
| Eastern. | 635 60 |
| Northwestern. | 4,031 10 |
| Pacific. | 1,797 06 |
| South Atlantic. | 1,500 11 |
| Southwestern. | 1,659 64 |
| Western. | 1,307 26 |
| | <u>\$17,240 55</u> |

FOREIGN AGENCY

| | |
|--------------|---------|
| West Indies. | \$43 00 |
|--------------|---------|

From Home Agencies and Included in Home Agency Receipts

| | |
|---|---------|
| Donations from Auxiliary Bible Societies: | |
| Clarksville, Tex. | \$20 53 |
| Pennsylvania. | 292 36 |
| Gifts from Churches and Organizations. | 998 43 |
| Gifts from Individuals and Other Sources. | 683 51 |

RETURNS FROM SCRIPTURES DONATED

| | |
|--|----------------|
| American Bible Society Agency among Colored People of the U. S. | \$4 25 |
| Amer. Board of Commissioners for Foreign Missions, Boston, Mass. | 9 50 |
| Presbyterian Board of Publication and Sunday School Work, Sabbath School and Missionary Dept., Philadelphia, Pa. | 16 97 |
| Young People of New Waverly, Ind., M. E. Church. | 6 75 |
| | <u>\$37 47</u> |

RECAPITULATION

| | |
|--|--------------------|
| Legacies. | \$9,201 96 |
| Gifts Subject to Life Interest. | 10,854 50 |
| Auxiliary Societies on Donation Account. | 1,022 41 |
| Auxiliary Societies on Book Account. | 2,123 54 |
| Home Agencies. | 17,240 55 |
| Foreign Agencies. | 43 00 |
| Returns from Scriptures Donated. | 37 47 |
| | <u>\$40,523 43</u> |

MISCELLANEOUS

| | |
|---|--------------------|
| Alden Memorial Fund. | \$10 31 |
| Bible House Rentals. | 8,060 21 |
| Bible Society Record. | 11 00 |
| Burr Legacy. | 429 69 |
| Diffusion of Information. | 44 50 |
| For Transmission Abroad. | 89 90 |
| Gifts from Churches and Other Organizations. | 27,545 76 |
| Gifts from Individuals and Other Sources. | 7,127 88 |
| Interest on Available Funds. | 22 15 |
| Investments Subject to Life Interest. | 1,129 19 |
| Maryland Bible Society for Bible House in Canal Zone. | 5,000 00 |
| Ogg Legacy. | 148 54 |
| Perpetual Trust Funds. | 22,365 58 |
| Sales of Waste Materials. | 77 76 |
| Salesroom. | 3,518 56 |
| The Trade. | 2,753 16 |
| | <u>\$78,334 19</u> |

| | |
|----------------------|---------------------|
| Total Cash Receipts. | <u>\$118,857 62</u> |
|----------------------|---------------------|

JOURNAL ENTRIES

| | |
|---------------------------------|------------|
| Gifts Subject to Life Interest. | \$4,100 00 |
|---------------------------------|------------|

CASH STATEMENT FOR MARCH, 1921

RECEIPTS

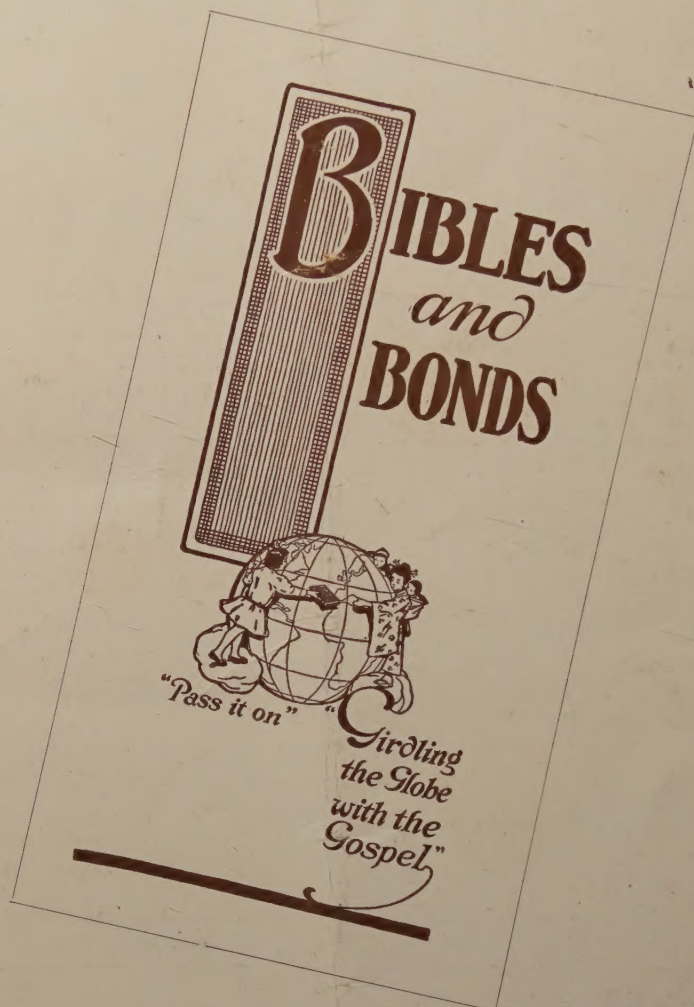
| | |
|--|---------------------|
| From Auxiliaries. | \$2,123 54 |
| " The Trade. | 2,753 16 |
| " Sales of Waste Materials. | 77 76 |
| " Salesroom. | 3,518 56 |
| " Bible House Rentals. | 8,060 21 |
| " Gifts from Auxiliaries. | 1,022 41 |
| " Legacies. | 9,201 96 |
| " Gifts from Churches. | 27,544 76 |
| " Gifts from Individuals. | 7,128 88 |
| " Returns from Scriptures Donated. | 37 47 |
| " Bible Society Record. | 11 00 |
| " Home Agencies. | 17,240 55 |
| " Foreign Agencies. | 43 00 |
| " Perpetual Trust Funds. | 22,365 58 |
| " Interest on Available Funds. | 22 15 |
| " Investments Subject to Life Interest. | 1,129 19 |
| " Burr Legacy. | 429 69 |
| " Alden Memorial Fund. | 10 31 |
| " Ogg Legacy. | 148 54 |
| " Diffusion of Information. | 44 50 |
| " For Transmission Abroad. | 89 90 |
| " Annuity Account. | 10,854 50 |
| From Maryland B. S. for Bible House, Canal Zone. | 5,000 00 |
| | <u>\$118,857 62</u> |

DISBURSEMENTS

| | |
|--|--------------------|
| For Manufacturing Department—Materials, Wages, etc. | \$25,157 71 |
| " Depository and Salesroom—Salaries, Boxes, Cartage, etc. | 2,545 78 |
| " General Salaries and Expenses. | 3,955 60 |
| " Treasurer's Office—Salaries and Expenses. | 826 14 |
| " Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc. | 5,473 96 |
| " Exchange Paid. | 22,266 66 |
| " Remittances to Home Agencies. | 12,211 82 |
| " Remittances to Foreign Agencies. | 3,307 59 |
| " Bible Society Record. | 89 90 |
| " Pensions. | 333 33 |
| " Income Payable to Beneficiaries. | 5,538 41 |
| " Income from Legacies and Gifts P. T. | 648 60 |
| " Diffusion of Information. | 1,038 35 |
| " Legacy Expenses. | 119 20 |
| " Library. | 62 89 |
| " Translation and Revision. | 98 |
| " Transmission Abroad. | 156 78 |
| " Church Budget and Appeal. | 2,717 01 |
| " U. S. Trust Co. (Permanent Funds). | 125 00 |
| " Bankers Trust Co. (Trust Funds). | 10,877 57 |
| " Auxiliaries. | 1,818 75 |
| " Miscellaneous Home. | 210 00 |
| " Miscellaneous Foreign. | 16 00 |
| | <u>\$99,548 03</u> |

| | |
|-----------------------------------|---------------------|
| Cash Balance from February, 1921. | 9,661 42 |
| | <u>\$128,519 04</u> |

| | |
|------------------------------|---------------------|
| Cash Balance to April, 1921. | 28,971 01 |
| | <u>\$128,519 04</u> |



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